

ABRAHAM'S
SVTE FOR
SODOME.

A Sermon Preached at

Pauls Crisse the 25th of

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1611.

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of Gednyfenne, and Sutton St.
Edmonds in Holland
Lincolneshire



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Lowe, and are to be sold at his Shop
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of the Foxe, 1612.



TO THE RIGHT
Worshipfull Sir WILLI-
AM WELBY, *Knight of the Ho-*
nourable order of the BATH,
felicitie in this life, and
saluation in the
next.



S the Apo-
stle to the elect
Lady and her
childrē whom
be loved in the truth: So
in singlennesse of the
A 3 same

2. Joh. 1.

THE EPISTLE

same spirit (Right
 Worshipfull) I conse-
 crate unto you this spi-
 rituall gift and plaine
 discourse, whi^{ch} is as an
 adiutor (rather then
 an auditor) in my pro-
 ceedings, you viua vo-
 ce lately heard delue-
 red. Cantare in foro
 was a Romaine absur-
 ditie, and when a man
 speaketh w^{isely}, but once
 in his life, hee must pre-
 sently

DEDICATORY.

sently be in Print, dix-
it insipies. Such spite-
full spirites are consu-
ming Rachels at Le-
ahs pregnancie : Egyp-
tian flies in Israels fat-
nesse : muttering Sauls
at Davids successe : re-
proachfull Amaziahs
at Amos industrie :
and such as, Cum sua
non edunt, carpunt
aliena, let them either
commend or amend, ap-

Gen. 30.

Exod. 1. 12.

1. Sam. 18. 8.

Amos 7. 12.

A 4 proue

THE EPISTLE

*proue or publish meum
or suum. The Orator
spake better then these
men doe, Omnis no-
stra cura debet in hoc
versari semper, si pos-
sumus, vt boni ali-
quid efficiamus : sin-
minùs, vt certè nihil
mali. All the good I
can in this regard is, by
Scire meum, vt sciat
alter, and for sinister
censure I answere with
the*

DEDICATORY.

Esay 49.4.

the Prophet: My iudgement is with the Lord, and my worke with my God. It is fathered of Saint Hierome, Scæsum flagellis ad tribunal Dei, that hee was whipped before Gods seate for his incessant reading of humane Authors: and that hee was accused there, quod Cicero-nianus, non Christi-anus

THE EPISTLE

anusforet, and therefore
bee made a vow vt-
terly to abiure them.

And in this age of
vanitie, wherein pro-
phane pamphlets are as
daintynouelties, as Apes
and Peacockes were in
Salomons daies from
Cilicia: what can bet-
ter beseeme Christians,
then to reade sacred Hi-
storie, and to meditate in
that, which tendeth to
edification

DEDICATORY.

*edification, in eodem
prato leporem, lacer-
tum, florem reperiās :*

Rom. 15. 2.

*& if perhaps cinicall A-
lexander by cumical cu-
riositie out of Samplons*

Iudg. 14. 14.

*dead Lyon extract poy-
son, yet a well affected
Apollon will finde foode
and sweetenesse. Sith*

*importunity hath preuai-
led with mee among o-
thers. Spectare, & spe-
ctari, I commend this la-*

bour

THE EPISTLE

bour (Right Worship-
full) to your acceptance
and protection, which if
you shall please to patro-
nise now floting like a
poore Hollander in an
Arke of reede in this Sea
of glasse, and iniuriously
handed by prophane
Philistines; Tu patro-
nus eris, quando maio-
ra canemus.

Apoc. 15. 2.

Your Worships in all in-
tegritie duly devoted,

Robert Milles



*Abrahams sute for
Sodome.*

GENESIS 18. 32.

*I will not destroy it for
tennes sake.*

Right Honourable,
right Worship-
full, and blessed
beloued: *Ignis non
melius quam igne,*

& amor amore accenditur: As the
flame is continued by fire, so
friendship by reciprocall amity,
saith *Ambrose*. And this was
seene and obserued in GOD
himselſe, the first friend and lo-
uer of mankinde, towards his
seruant

1. Iob. 4. 10.

Abrahams suite

seruant *Abraham* the father of the faithfull. For as God did manifest his professed loue by manifold promises to him, and daily conference with him ; So *Abraham* againe repaid God (*lege talionis* as it were) for requitall, obedience, sacrifice, praise, and praiers, so that both their affections mutually were reuiued and preserved by such friendly meanes, euen as fire is maintained by fuell. Among sundrie signes of Gods fauour toward *Abraham*, God was neuer more familiar with him then in this Dialogue, and neighbourly parlee, betwixt them two in behalfe of the *Sodomites*. For when God purposed in his seeret and sacred wisdom to destroy the Citie of *Sodome*, (whose sinnes cried for

for Sodome.

for vengeance from heauen) hee
first after the manner of men
paused on the matter, and was
loath to doe it, before hee had
taken the aduise of a friend, or
before he made *Abraham* (whom
the Apostle termeth Gods
friend) priuie to his purpose:
*shall I hide from Abraham that
which I doe?*

Iam. 2. 23.

Verf. 17.

Heereupon *Abraham* assured
of Gods loue, began to argue,
and to reason the case with
God, and often crauing pardon
for his boldnesse, hee told the
Lord, that it stood not with his
iustice and credit (who is high
Lord chiefe Iustice of the whole
world) to destroy the righte-
ous with the wicked : and there-
fore desired him if there could
be found fifty good men in the
Citie, to spare it for their sake:
which

Abrahams suite

which God of his mercy, where-
with hee alwaies tempereth his
iudgements, fauourably gran-
ted, and easily yeelded vnto.
Abraham, straightway goeth
with a priuie search through
the Citie of *Sodom*, and at last
after much labour lost, hee re-
turned to God with a *non est*
inuentus : and then after the
manner of courtly Petitioners,
Qui timide rogat, negare docet.
Hee that asketh faintly teacheth
how to bee denied flatly, as *Se-
neca* speaketh. *Abraham* pro-
ceeded further, and still (vnder
correction for his presumpti-
on) hee obtained from God a
writte *ad melius inquirendum*, and
then hee falleth from fifty to
fue and fortie, then to forty, so
to thirty, nay, to twenty : and
at last remembring, that God
would

for Sodome.

Ezek. 18. 23.

would not the death of a sinner, he vrgeth him with his promise, and now the sixt time he praieyth the Lord to spare *Sodom*, if it shall affoord but tennē righteous persons. And in these words God setteth downe his rest, and finall resolution, and bids *Abraham* take it for an answer, and so content himselfe: *I will not destroy it for tens sake.* So that my discourse at this time for your fairing (right Honourable, right Worshipfull, and blessed Brethren) may be called *Abrahams sute for Sodom*, wherein for methode and memory sake I will tie my selfe to three parties, which shall stand in stead of three parts.

First, in God his slownesse, in executing iudgement, and punishing sinne.

B Secondly,

Abrahams sute

2

Secondly, in *Abraham*, the sympathie, and compassion of the godly for their brethren.

3

Thirdly, in *Sodome*, wherein ten righteous persons could not be found, the small number of the faithfull, and fewnes of good men in the Church.

Dent. 32. 6.

Esay 63. 16.

Malac. 1. 6.

Matth. 23. 9.

2. Cor. 6. 18.

1. Pet. 1. 17.

Among all the names of God in the whole and holic Scripture, there is one more familiar, comfortable, and delightfome to his children, then all the rest, and that is the name of Father, which he most commonly practise in nature. For as affectionate fathers, and indulgent parents in correcting their children giue an admonition before hand, (rebuke goes before the rod, and a warning before the whipping :) So it pleaseth our heauenly Father in executing

for Sodom.

ring due punishment for our
finnes, to giue vs a *caueat* before
his *capias*, and alwaies to warne
vs, before he wound vs. Thus
did hee deale fatherly with the
first world, to whom he graun-
ted aboue an hundred yeeres,
space for repentance, whilst
that *Noah*, (whom the Apostle
calleth *δικηγόρος* *κτίστης* the he-
rauld or Preacher of righteouf-
nesse) was composing the Arke
for securitie of the worlds re-
mainder. Thus dealt God with
populous *Ninive*, and would
not suffer sleepy-headed *Ionas*
to rest, vntill he had proclaimed
his embassage in the streetes.
Thus did the Messiah Christ
shew himselfe a father to *Ieru-
salem*, who would often haue
gathered them together, and
saued them, but they would

Gen. 6.

1. Pet. 2. 5.

Iona. 3. 1.

Mat. 23. 37.

Abrahams suite

2. Pet. 2. 7.

Lament. 3. 32.

Sapient. 12. 12.

nor. Yea, thus long did God
forbeare the Citie of *Sodom*,
and daily forewarned them by
righteous *Lot*, whose soule was
continually grieved at their
vncleanenes, and duly presaged
their ouerthrow. It is memo-
rable of *Bias* a Iudge of *Greece*,
that he neuer gaue sentence of
death vpon any on the bench
but hee sorrowed, and shed
teares. And such a tender-har-
ted Iudge is God himselfe in
punishing sinners, as that no-
thing grieueth him more, then
to condemne a sinner, or to cast
away a man by death : which
the Prophet considering, saide,
God punisheth not with his heart.
And the Wiseman laieth forth
Gods vnwillingnesse to correct,
as plainely, *Thou chastnest them*
measurably that goe wrong, and
warnest

for Sodome.

warneſt them by putting them in remembrance of the thing wherein they haue offended, that leauing wickeaneſſe, they may beleue in thee. The ſweeteſt leſſon, that euer *Dauid*, *Iſraels* ſweet Singer either felt or ſung at any time voluntary on his Harpe and tenſtringed inſtrument, it was of Gods mercy, all his deſcant was of Gods patience, and the foote and burthen of all his *Pſalmes* is nothig elſe but of Gods longſuffering, the kindeneſſe of the Lord: his mercy is ouer all his workes, and the mercy of the Lord endureth for euer.

Yea, further to ſhew you how loath and vnwilling God is in puniſhing ſinne, the Prophet reſembleth the Lord to an Archer, which bendeth his bow, vnlocketh his quier, and rub-

2. Sam. 23. 1.

Pſal. 16. 15.
103. 8.

145.

136.

Pſal. 7. 12.

Abrahams suite.

beth his shafts before hee shoot.
And to a man of warre, which
stretcheth himselfe, flourisheth
with his weapons, trauazeth
his ground, and whetteth his
sword before he strike. *Theodo-*
sus the Emperour was so mer-
cifull, as that hee alwaies gaue
tenne daies liberty to the enemy
for deliberation, before hee
would shew anie extremitie.
And as kind a Captaine was he,
who in besieging any City first
vled to display a white ensigne,
next day a blacke banner, and
at last (if they would not yeeld)
red colours in signe of blood,
fire and sword. O Blessed be-
loued, and Christian Citizens,
farre more pittifull is the Lord
of hoasts towards sinners, long
suffering, great in mercy, and
repenting for euill, as the Pro-
phet

for Sodome.

phet speaketh : and Hee is the
God of Peace, and not of dis-
sention; and such is his lenitie
in iudgement, as hee is loth to
plucke his hand out of his bo-
some, first offering composition,
and a peaceable truce to the sin-
full, and alwaies soundeth a
friendly parlee of mercy, before
his fearefull alarum of iudge-
ment; and hence the Apostle
truely calleth him, *The God of
patience and consolation.* Hugo
vpon these words, *Trahe me,*
Draw mee, saith, That God
draweth men vnto himselfe,
*Aut terrendo minis, cadendo fla-
gellis, aut blandiendo beneficijs,*
Either by terrifying vs by me-
naces, scourging vs by iudge-
ments, or wooing vs by bene-
fits; so that GOD neglecteth
no oportunitie, and vseth all

1. Cor. 14. 33.

Rom. 15. 5.
Cant. 1. 3.

*Abrahams suite.**Ose. 11.4.**Zach. 11.7.**Num. 17.8.*

meanes possible to reclaime
 sinners, and to win soules. And
 herewith he sometimes vpbrai-
 ded Israel: *I led them with cords*
of a man, euen with bonds of loue.
 The Prophet Zacharie in laying
 forth Gods delay in execution of
 his iudgements, secondeth him,
 whether the Prophet bring-
 eth in God in the person, habit
 & shape of a Shepheard, which
 leadeth his flocke with two se-
 uerall staues, of sundry names,
 and diuers properties: *Nagham,*
and Chobelim, iucunditatem, &
dissipantes, and as our translation
 hath it, *Bewty, and Bonds.* So
 that Gods chiefe staffe is *Bewty,*
 enamuled with rich iewels of
 mercie, and set with pretious
 pearles of blessings, fairer then
Aarons rodde flourishing with
 blossomes, and loaden with
 ripe

for Sodome.

ripe almonds. And this sheepe-
 hooke God first holdeth vp in
 signe of mercy, and fauour, and
 pitie towards sinners, and heere-
 unto alludeth the Kingly Pro-
 phet and Propheticall Sheepe-
 heard, *Pascens Israel ausculta, du-
 cens tanquam pecus Ioseph*. Thou
 which feedest *Israel* heare, lea-
 ding *Ioseph* as a Sheepe. Now
 when this staffe of Beauty beares
 no sway, nor that we will not be
 ruled by this goulden Scepter
 of Beauty, then God breaketh
 it in his furie, as *Moses* did the
 Tables of stone, and betaketh
 him to his other staffe Bondes;
 and this is grieuous, *It is a feare-
 full thing to fall into the hands of
 the Lord*. And all this is nothing
 else but to manifest, how God
 delighteth in mercy, and how
 loth hee is at all times to execute
 iudge.

Psal. 80. 1.

Exod. 32. 19.

Heb. 10. 31.

Abrahams suite

iudgement. Thus God heere dealt with *Sodom*, who would not in any wise destroy it, if among manie thousands hee coulde haue had but his tithe, ten righteous persons, *I will not destroy it for tens sake.*

But what shall I stand to display the patience, longanimitie, and suffering forbearance of the Lord towards the first age, *Ninuy, Ierusalem, or Sodom?* Haue these places tasted, and scene the goodnes of the Lord aboue all others? Shall wee with the hartburning *Israelites* murmure and complaine: *Num Dominus in medio, an non?* Haue not wee tasted, nay, haue not we surfeited of the Lords mercie, and long suffering? O blessed be-
loued and Christian Citizens,
euen this our *Israel* wherein we
liue,

for Sodom.

line, this *Canaan*, which we inhabit, God in his patience and compassion hath had as vigilant an eye ouer it, as euer he had ouer the holy land from the beginning of the yeare vnto the end thereof, and in respect of that fauourable aspect, wherewith God hath alwaies, beheld, and vpheld this Land, and this people. I may say of it, as *Sylvius* doth of *Rhodes*, *Semper in sole sita est Rhodos*, The glorious sunne-shine of Gods loue, the comfortable beames of his blessings, and the forceable reflection of his mercies haue continually beene transplendent through this region, and haue ouershadowed this land, as the Cherubins the Mercy-seate, as with this Iland, *Hee hath not dealt so with euery nation.*

Nay,

Deut. 11. 12.

*Exod. 25. 26.
Psal. 147. 20.*

Abrahams suite

Lament. 1.1.

Nay, euen this new *Hierusalem*, this ^{metropole} of the whole world, great among Nations, and Princesse among Prouinces, no place more then this Citie, hath in all treasons, conspiracies, insurrections, plagues, and other iudgements beene so much forborne, gently forewarned and measurably punished, that when the Lord God had as iust a quarrell against it, as euer hee had against *Sodome*, yet hee neuer destroyed it, so that this people may sing with the Prophet this encomiasticke of Gods mercy, *It is the Lords*
mercy, that we are not consumed,
because his compassions faile not.
And all this while that I speake of nothing else but the mercie of God, this is a doctrine I know, That maketh vp the mouth

Iere. 3. 22.

for Sodome.

mouth of a worldling : O this
sweete loue-song of Gods long
suffering , is a fit of musicke fit-
ting a carelesse carnalift , and to a
dissolute liuer it is like *Mercuri-
es* still pipe , which plaid *Ar-
gus* his hundred eies asleepe at
once. Yea , the whole world
now adaies dreames on mercie,
loueth to heare of mercie , ho-
peth of mercie , presumeth on
mercie , wholly groundeth on
mercie , and hereby abuse all
Gods mercie , and because God
is so patient, and mercifull, they
presumethereof , and make too
bolde with God , tempting and
prouoking him by continuall
breach of his law , according to
that of the Wiseman, *Because
ill workes are not presentlie pu-
nished, men fearelesse commit mis-
chiefe.* Thus *Adam* not seeing
Enah

Abrahams suite

Gen. 3. 6.

Euah presently to die, stood a long time in a quandarie, & *inter precem mulieris & preceptum creatoris*, as *Bernard* speaketh, betwixt his Wifes demaund, and his Creators commaund, at last thinking *GODS* word winde, resolved, and did eate.

Iere. 17. 19.

Thus *Israel* gibed and iested at *GODS* threatnings by his Prophets: *a ich debar Ichoua, iabona*, where is the word of the Lord? let it come now. Thus the Psalmist inferreth the prophane abuses of *GODS* mercie:

Psal. 73. 11.

Quomodo sciuit Deus? Est scientia in excelfo? i. How came God to the knowledge of this? Is there knowledge in him aboue? And this contempt of *GODS* iudgements thundered out of his word, and this abuse of *GODS* forbearance in not destroying

for Sodome.

stroying; it was that crie which
pearced the heavens from So-
dome.

Now then to dash the mirth
of Merrey-men (which are the
merry-men of the world) and
to tell them what they are to
hold vnto, for their presumpti-
on of mercy, abuse of Gods pa-
tience, and delay of repentance:
who, though they liue neuer
so dissolutely, as though there
were neither Heauen nor Hell,
God, nor Diuell, yet if they
may haue but one houre to
repent, they aske no more, they
are safe, and assure themselves
of saluation, if on their death-
beds they haue but strength
and libertie to breath out a
poore *peccavi*, and crie GOD
mercie: *Vox Diaboli non homi-*
nis, The voice of a Diuell, not
of

of a man. Of all spirituall graces, and giftes of God, Repentance is the greatest, which he daily offereth, and when hee seeth both his mercie and repentance to bee skorned, and grow in contempt, that we still liue in sinne, neuer leaue sinne, vntill wee bee readie to die in sinne: what mercie can such a wretch expect at his death, who hath abused Gods mercie all his life? And what kinde of repentance call ye that, when, if hee might haue liued anie longer, would neuer haue dreamed of repentance? It falleth out with Gods mercie, as with Manna, which God commaunded to be gathered early in the morning, and reserued too long became corrupt. So the true and heavenly Manna, the Mercie

for Sodome.

cie of God, it is sweetest, when it is gathered and apprehended in the golden morning of a mans youth, but when it is sought in the euening, in a mans dotage, and at a mans death, when a man is weakeſt, and not able to employ either hand, eye, care, or tongue, like an Idole. O this is a dangerous gathering of Manna, and an vnreaſonable ſeeking of mercy, and to ſuch Auguſtine giueth a cold comfort: *Maledictus, qui offert florem iuuentutis ſua Diabolo, & faciem ſenectutis Deo reſeruat. i.* Cursed is he, who offereth the prime of his youth to the Diuell, and reſerueth the corrupt dregs of his ould age for God. Gregory vpon the watches mentioned in the Goſpell, ſaith, that there bee three watches in
C a mans

Eccle. 12. 1.

Psal. 135. 17.

Matth. 24. 25.

Abrahams suite

a mans whole life, wherein it behoueth him to bee carefull, and as a wakefull and warie watch-man to keepe his watch. The first is Childhood, the second Youth, and the last Olde age: So that he which remisse-ly passeth ouer his Childhood, let him be more carefull of his watch in Youth: and if he passe his Youth ouer his head dislo-lutely, let him in any case looke to his last watch of Olde age. *Nam quos diu, vt conuertantur, tolerat; non conuersos durius dam-nat. i.* Those whom God suffe-reth long in hope of their con-uerſion, hee condemneth more grieuouſly not being conuer-ted: And therefore the holy Ghost giueth a ſhort day, *Hodie ſi vocem eius audieritis,* To day if ye will heare his voice:

This

for Sodome.

This is the cause, why many and most rich men make bad and vncomfortable ends, and die so disquietly, that with olde *Simeon*, they depart not in peace, and with *Jacob*, they plucke not their feete vp into the bed, for that, as *Bion* speaketh, a dissolute life maketh a desperate end. And surely for further veritie herein, I could yet nener obserue in my priuate experience, (which hath beene somewhat more then ordinarie in these cases) that a worldly man, the man of earth, a morrow repenter, or a mercy-mocker, who in his life hath chiefly followed the world, and the pleasures and proffits thereof, euer made good end, or desired to be dissolued, but like *Tantalus* in hell (*Auido fu-*

Luke 2.29.
Gen. 49. 33.

Psal. 10. 20.

Abrahams suite

gaces captantem ore cibos) tortured, not to taste of meate, ready to fall in his mouth. Such at their endes, when they purposed to repent, had no minde, no ioy, nor power to repent, and when they presumed of mercy, they perished in misery: which the Wiseman in his obseruance complaineth of, and lamenteth: *O Mors, quam amara est tui memoria homini pacifice viuenti in his, quæ sunt eius?* O Death, how bitter is thy sting to a man that liueth securely in his substance? So then for this point of delaying or rather decaying repentance, and abuse of mercy, I am of *Bernards* minde, that among infinite delaiers hardly one is saued and of *Hieromes* opinion, that such liuers seldome or neuer make a good ende. Let then

Eccle. 41. 1.

for Sodome.

then such as liue desperately without feare of iudgement, and yet die presumptuous of mercy, bee packing with this *mittimus*, made by the prudent Counsellor, Say not, the mercy of the Lord is great, hee shall put away the multitude of my sinnes: For mercy and wrath make haste with him, and his indignation shall rest upon sinners: and as it followeth in the sequent verse, Put not off from day to day, for suddenly shall his wrath breake forth, and when thou art without care and secure, thou shalt be destroyed.

Let Sodom's destruction then become our instruction, and let it be a fearefull *Felix quem faciunt*, vnto all those that feare not iudgements threatned, abuse mercy offered, and deferre repentance till the last cast.

Eccl. 9. 6.

Abrahams suite

Julius Cesar, the founder of
your *Milo*, and tower of *She-*
chem (Christian Citizens) gaue
the *Snaile* in his Ensigne, with
this Motto, *Lentè festinandum*,
Softly and safely: And Gods
poesy, although it be *Tardus ad*
iram, Slow to wrath: and that
with *Qu. Fabius* the *Romane*,
Cunctando restituit rem, although
God be long in comming, and
slow in doing, and march faire
and easie in punishing sinne, yet
at last, when God can forbear
no longer, nor endure our in-
dignities, nor brooke our con-
tempt of his honourable mer-
cies, then like *Iehu* the sonne of
Nimsbi, he marcheth furiously,
and at once hee payeth vs home
for all: and against this let eue-
ry good man pray, O Lord cor-
rect me; but with iudgement; not
in

2. Reg. 9. 20.

Iere. 10. 24.

for Sodome.

in thine anger, least thou bring me to nothing.

Furthermore, it resteth yet, (and that appertinentlie) to consider, why God especiallie singled out *Sodome*, and chiefly bent his force against it, and wherein *Sodome* sinned aboue all other places besides, in so much that *Sodome* is famous, or rather infamous in the course of Scripture. First, the people are said to bee *Cattaim ladonai meod*, valde, peccatores coram domino: and againe, *The Iewes vine is like the vine of Sodome and Gomorrah*: and againe, *They declare their sinnes, as Sodome*: and againe, *The iniquitie of my daughter Ierusalem is greater then Sodome*: and againe, *Contemners of the Gospell shall haue easier iudgement, then Sodome*: and againe,

C 4 Sodome

Gen. 13. 13.

Deut. 32. 32.

Esa. 3. 9.

Lamen. 3. 6.

Matth. 10. 15.

Abrahams suite

2. Pet. 2. 6.
Jude 7.

Sodom and the Cities thereof were wicked, and made examples for ungodly liuers. Let vs then take a glaunce, if not a furuay of Sodoms finnes, and see what they were, for which God destroyed them.

Ezekiel 16. 49.

The Spirit of God maketh no long beaderowle of them, but abstracteth them, and like foure Coach-horses which draw the Chariot of iniquitie, yoa-keth them thus. *Pride, Fulnesse of bread, Idlenesse, Contempt of the poore, this was the iniquitie of thy Sister Sodom. What, were heere all Sodoms finnes; and all that God could object against it, or charge Sodome withall? Vnder this number of foure, their manifolde finnes are inferred; as For three transgressions of Damascus, and for foure, For three*

for Sodome.

three transgressions of Tyrius, and
for foure: For three transgressions
of Moab, and for foure, whereby
a multitude is meant. And as
Leah called her first childe Gad
Bagad, a companie commeth,
presaging her increase of issue,
so these foure mother sinnes
and capitall vices of Sodome had
many fellowes, many followers
and partners, like trait'rous Ab-
salon and Achitophel, which by
their flattery drew many mens
heartsafter them.

The first sinne of Sodome
like to Pharaohs desperate fore-
horse, which set first foote in the
Sea, it is Pride, which alwaies
loueth superioritie and priori-
tie. If there were seauenty times
seauen deadly sinnes, Pride
would be first. Pride affecteth
principalitie. Pride will haue
the

Amos 1.3.

Gen. 30.11.

2.Sam. 15.12.

Exod. 14.23.

Abrahams suite

2. Sam. 17. 15.

Eccle. 10. 3.

the highest roome, and Pride
is heere placed first, as *Vriah* by
David in the forefront of the
battell. And worthily hath
Pride preheminance, for it was
the first sinne which ysurped
heauen; intruded it selfe into
Paradise; and hath now like
conquering *Alexander* ouer-
runne the whole world. *Super-*
bia in celo nata est, sed velut im-
memor, qua via cecidit, illa nun-
quam redire potuit, Pride, saith
Hugo, was bread in heauen, but
could neuer yet call to minde
which way it fell, nor finde the
way thither againe. And the
Wise man saith more, *Apxi aqat-*
riac i vmpqaria i. Pride is the be-
ginning of sinne. Since the
fall of our great beldame *Euah*,
Pride is held the womans sinne.
and posted off to her, *si adia-*
cipio

for Sodome.

slipp on, as to the weakeſt veſſell. If therefore women would ſee themſelves and their pride in a glaſſe, I referre them to the Prophets Criſtall, (it may bee called the womans Chapter) where God threatneth, and crieth out againſt all the new-fangled toies, infinite faſhions, and diſguiſed garments of that ſexe, whereby their Pride, as the Tauerne by the Yuy-buſh is deſcried for Sodomiticall. And for proud men otherwiſe in heart, which will be *aut Caſares, aut nulli*, commaunders, or no body; like to *Saul*, higher then any of the people by head and ſhoulders: the Apoſtle ſtoppeth their mouths ſtrange-ly, *God reſiſteth the proud.* To this purpoſe it is memorable how the ancient Romains por-
traitured

1. Pet. 3. 7.

Eſay 3. 16.

1. Sam. 9. 2.

1. James 4. 6.

Abrahams suite

traitured Pride like the Diuell,
with a triple Crowne on his
head. On the first was ingra-
uen *Transcendo* : on the second
Non obedio : on the third, *Pcr-
turbo*. A proud man first aimeth
at a high place of authority, then
hee makes lawes and keepes
none, but liueth as hee listeth,
and at last *perturbat omnia Da-
nus*, there is no quiet, no peace,
where hee dwels, nothing but
trouble and discontent. They
that neuer saw a Pope, beholde
this picture, and you shall hard-
ly know whether hee bee a So-
domite or a Deuill. In a word,
I will say no more of a proud
man, then *Innocentius* will sweare
for mee, *Omnis ferè vitiosus dili-
git sibi similem, solus superbus odit
superbum* : Whereas among o-
ther sinnes the drunkard loues
his

for Sodome.

his fellow, the theefe his partner, and the adulterer his consort: yet one proud man (if two bee neighbours) neuer brooketh the other, but like *Eteocles* and *Polynices* smoke, their breath is odious *pro & contra*. So that this proude sinne, and sinne of pride, it brought with it enuie, malice, hatred, wrath, discord, sutes, quarrels, and breach of brotherly loue.

The second sinne of *Sodome*, is *Fulnesse of Bread*, a sin, whereof God gaue *Israel* warning aforehand, that when they should come into the promised land of *Canaan*; and there had glutted themselves, and were full, then beware, lest thou forget thy Lord, &c.

Deut. 6.11.

This was *Baltazars* sinne who at his riotous banquet, in
excesse

Abrahams suite.

Gen. 5. 6.

1. Sam. 25. 11.

Luke 16. 21.

1. Cor. 15. 32.

excesse of wine, amongst his Princes, wiues and concubines; forgot the Lord so farre, as Gods finger chalked his follie on the walles. In this fulnesse sinned churlish *Nabal*, in forgetfulnesse of poore *Dauid* and his tired followers. And in this fulnes perished the gluttonous belly-god in the Gospell, who would rather choake with the crust, then hungerbitten *Lazarus* should haue the crummes.

O I feare me, Blessed Brethren that wee haue in these daies many Sodomites, boone companions, and sensual good fellowes, quite drowned and ouerwhelmed in this sinne of *fulnesse of bread and drinke*. These are those beasts, with whome the Apostle encountred at *Ephesus* after the manner of men, whose chiefe schoole

for Sodome.

Schoole point was this, *Let vs
eate and drinke, for to morrow wee
shall die.* Against these gorman-
dizing Epicures God griueth,
and denounceth a woe, *that
eate the lambes of the flocke, and
calues out of the stall, drinke wine
in bowles, and annoint themselues
very costly, But no man saith he is
sorry for the affliction of Ioseph.*

Amos 6.6.

And let mee the vnworthy
messenger of God aggrauate
my Lord and maisters complaint
and continue with homelie *A-
mos* a iust exclamation against
luxurious drinkers, and insatia-
ble sponges, who see, that a
great and small cup can be but
filled to the brim: and yet
they themselues enforce their
owne vessels, and carcases to o-
uerflow, and with the superflu-
ity of their fulnesse drown them-
selues

Abrahams suite.

selues not onely in drinke, but
in a flood of wickednes. O what
an horrible shame is it in *Israell*,
when through simple snuffes of
strong drinke, and pure wine,
many floures of chambers, and
pauements in houses are more
moist & slippery, then the chan-
nels in your streets? Is not this
also a sin of *Sodom*, when the sur-
feiting reuerſion of fatte tren-
chers shall bee caſt vnder the ta-
ble to dogges? Christ who for
our ſakes often was an hungred
neuer did it, vterly miſliked it,
and expreſſely forbad it, and
Dines his dogges choſe rather
to feede on *Lazarus* his ſoares,
then of ſuch ſinfull diet. Right
honorable, right worſhipfull,
and Religious Citizens, I will
confeſſe with the Apoſtle, and
thinke my ſelfe happy, that I
ſpeake

Matth. 7. 6.
Luke: 16. 21.

Acts 26. 2.

for Sodome.

speake this day before them,
who haue knowledge of Cu-
stomes and lawes, and therefore
I beseech you to heare me pati-
ently. Among all politicall lawes
of the Persians, (which till this
day are famous for their cer-
tainty, there neuer was anie
more profitable either to Gods
Church, or the common wealth,
then that of King *Ahasuerus*,
observed specially in his owne
Court for order of drinking,
when none might compell a-
nother to drinke, but at euery
mans pleasure vnder paine of
displeasure. And not vnworthy
is *Plato* reported for diuine,
who forgat not this among his
constitutions, *Ma. quatuor. de. de. de.*
no man to drinke to another.
But was like swelling and swell-
ing *Sodomites*, drinke till

Ester. i. 8.

qv

D

our

Abrahams suite

Act. 1. 18.

Iob. 40. 18.

our bellies breake in the midst,
as *Iudas* did: drinke with *Bohe-*
moth, that can draw vp *Iordan*
into his mouth, taketh it with
his eies, and thrusteth his nose
thorow, whatsoeuer meeteth
him, and ten times worse then
beasts that drinke for necessitie,
we by onely drinking, metamor-
phize our selues into beasts. As
excellently, as truly said hee,
Nos caelum terra miscemus, We
mingle heauen and earth toge-
ther, that is, the herbes and fruits
of the earth, all variety of fish
in the waters, all the fowles of
the aire, all the strong wines,
odours, and spicerie procreate
by the fire wee congest, and
heape into a dunghill bellie,
and all little ynough, and thus
we sinne with our Sister *Sodome*
in fulnesse. Heere then (to shut
vp

for Sodom.

vp this point) the diuine meditation of abstinent *Augustine*, *Illud ante omnia rogo, & per tremendum diem iudicij vos adiuro, &c.* Brethren, saith he, I intreate you one thing aboue all the rest, and thereunto I adiure you by the dreadfull day of iudgement, that as often as yee feast one another, ye would banish one custome out of your banquets, enen as the Diuels poison, namely, when as men meete, they vse to drinke either voluntary, or vrged, *grandimena, sine mensura*, i. in great measure, without measure: because this vse hath hitherto remained by tradition from Pagans and the Heathen, and therefore beseemeth not a seruant of Iesus Christ. And this sinne of fulnesse it ingendred

Abrahams sute

riot, drunkenesse, whoredome,
and forgetfulnesse both of God
and man.

Next, followeth Idleneffe,
scelere ante alias immanior omnes,
as bad as the worst, and worse
then the rest. That Idleneffe is
no small sinne; obserue from
the Creation, and ye shall find,
that the Creator placed not *Ad-*
am in *Eden* as an idle suruayer,
to stand gazing, or to walke vp
and downe till hee was weary
but *ad colendum*, & *custodien-*
dum, to till it, and keepe it. And
so farre did God disallow idleneffe
in the common-wealth
of *Israel*, as hee by an edict and
prohibition forbade idle beg-
ging. In the Primitive Church,
this was a great matter, which
Paul found fault withall among
his charge; *Wee heare, that there*
are

Gen. 2. 15.

1 Cor. 15. 2.

for Sodomie.

2. Thes. 3. 12.

are which walke among you in ordi-
nately, and worke not at all: Them,
that are such, wee commaund and
exhort you by the Lord Iesus
Christ, that they worke with quiet-
nesse, and eate their owne bread:
and to cut off such rotten mem-
bers, he setteth downe a peni-
tence, *Hee which will not worke let
him not eate.* Blessed beloved,
I cannot iustly complaine of
this Ierusalem, nor make your
City Sister to Sodomie, (God for-
bid) for idlenesse, (so might I in-
curre *Scandalum magistram*, and
for my *via vobis* purchase a *co-
ram nobis*, this place being an
open enemy to idlenesse, and
farre from Sodomie in this sense
especially. Why there are the
aduenturous Merchants of Tyre
and Sidon, which bring Gould
from Ophir, and Merchandize

from

D 3

from

Abrahams suite.

from *Arabia*. Heere is the curious hand of *Hiram* daily busied in expert worke of brasse. Here ye may heare melodious *Iubal* praying God earely and late on the musicall instrument. Heere you may see the industrious labour of *Tubal Cain* in his yron worke. Heere is painefull *Iabal*, father of such as dwell in Tents, and buy Cattell. Heere dwelleth laborious *Ioseph*, skillfull in Architecture. Heere live *Salomons* prouident and prudent Ants, which in Summer make prouision for winter. And heere be *Pistrina* *secordia*, houses of correction for idlenesse, and as strict suruaying Magistrates for punishment of idlenesse, as euer was hard-hearted *Pharaoh* contrary to the *Israelites*.

Not-

for Sodom.

Notwithstanding *Longa sunt*
Regum manus, that Magistrates
haue long armes, and manie
yeeres : yet *latet anguis in herba*,
when *Moses* was on the Mount,
Israel plaid the wanton : and
euen in this Citie (though not
in the heart) yet in close backe
wings and obscure angles there-
of, there be many nests full of
idle birds, which the carefull
Magistrate seldome findeth out.
Ignauum fucos pecus a praesepibus
arcent. There is in the regiment
of Bees an intrusive and trouble-
some Drone, which eateth vp
the sweete hony, for which the
poore painefull creatures haue
laboured for long before. And
in the curious Bee-hiue of this
commonwealth there are foure
sort of idle Bees, much like the
foure Sects of Philosophers,
D 4 which

Exod. 32. 19.

Exod. 32. 19.

Exod. 32. 19.

Abrahams suite.

which sometimes flourished in Athens, the *Academicke*, *Epicure*, *Peripatetique*, and the *Stoike*.

The first were greatly given to studie and contemplation, and thes: are your idle gamesters, who are all night in speculation, devising new tricks, and inventing strange conveyance by Cards and Dice, which next day they put in practise. God saith, *In the sweate of thy face thou shalt eat thy bread, and the idle Bees live by the sweate of other mens browes, onely by playing.* David with one smooth stone out of his bag discomfited the whole host of the Philistines. And this idle Gamester with a blinde bone out of his juggling boxe, with the activity of a Polupragmaticall finger, can in one howre vnder many

a hope-

Gent. 3. 19.

1. Sam. 17. 49.

a hopefull beire: I had almost
saide, many an honest Trades-
man. Of the second Philoso-
pher the *Epicure*, I spake before
in fulnesse of bread, and there-
fore I leaue him to his pleasure,
which is his *Summum bonum*.
The third is the *Peripateticke*,
who vied to dispute walking,
and in this order are Cun-
ny-catchers, who like the Diuell
are alwaies compassing the
Earth, and still going vp and
downe seeking whome they
may deuoure. These cunning
Philosophers walke from Inne
to Inne, from East to West,
from Towrehill to Tyburne,
(and there I leaue them) and
with Sathan can turne them-
selues into an Angell of light,
full of good words, and with
Iudas embrace a man with a
courtly

Iob. 2. 2.
1. Pet. 5. 8.

courtly boonecongee, and at
parting cut a mans throate, and
empouerith many a plaine dea-
ling countrey guest with coue-
nage in copartnerhip.

The fourth idle Bee, or sect of
Philosophers is the *Stoike*, who
vsed to keepe their acts and dis-
putations standing. And these
I call your mimicall *Comædi-*
ans, and apish actors, who with
Thrasa thunder out *fesquipedalia*
verba, a heape of inkehome
tearmes to the tenour of a
poore Collier, and with a ridi-
culous *Tu quid*, moue many a
foole to laugh at their owne
folliet. And further the licen-
tious Poet and Player together
are growne to such impuden-
cie, as with shamelesse *Shemei*,
they teach Nobilitie, Knight-
hood, graue Matrons & ciuill ci-
tizens,

for Sodome.

tizens, and like Countrey dogs
snatch at euerie passengers
heeles. Yea, Playes are growne
now adaies into such high re-
quest (*Horresco referens*) as that
some prophane persons affirme,
they can learne as much both
for example and edifying at a
Play, as at a Sermon. O *tempo-
ra*, O *motus*, O times, O man-
ners, tremble thou Earth, blush
ye Heauens, and speake O
head, if euer any *Sodomite* vt-
tered such blasphemie within
thy gates. Did the diuell euer
speake thus impiously in this
conflict with the Archangell?
To compare a lasciuious Stage
to this sacred Pulper and ora-
cle of trueth? To compare a fil-
ken counterfeit to a Prophet,
to Gods Angell, to his Mini-
ster, to the distributer of Gods
hea-

Iud: 9.

heavenly mysteries? And to compare the idle and scurrile inuention of an illiterate brick-layer, to the holy, pure, and powerfull word of God, which is the foode of our soules to eternall saluation? Lord, forgive them, they know not what they say.

So that this Sodomiticall sin of idlenesse is hatched vnder her wings another broode neglect of Gods word, disobedience to authority, theft, and the very nurserie of sinne. Now I come to the last and least sinne of *Sodome*, Contempt of the poore, this commeth behinde all the rest, ashamed to shew it selfe, as the theefe hanging backe from the barre. The infinite number of poore soules in this our yron age, their hard lodging

for Sodome.

lodging at our barred gates,
their continuall clamors in our
stopped eares, and their slender
reliefe from our shut hands, are
able to make me to fill this San-
ctuary and holy place with no-
thing else but Echoes of Char-
itie: Charitie seemeth to bee so
hard among vs, as thogh it were
neuer heard of amongst vs. But
as *Moses* with one stroke of his
rod enforced water from the
flintie rocke, so my desire is,
that the hearts and soules of
the vncharitable, mooued at
this instant with my light touch
of Charitey, may hereafter ex-
tend and powre forth fresh
springs and streames of libera-
litie. Of all good works which
wee doe in this life (and they are
not many) there is none more
acceptable to the Almighty
then

Exod. 17. 6.

Abrahams suite

Matth. 25. 13.

Matth. 19. 21.

Iob 32. 18.

then workes of mercy, where-
unto Christ comfortably to
encourage vs in our charitable
course, promiseth out of his
free mercy an immortall King-
dome for reward. *Come yee blef-
sed.* And if rich men would aske
me the high way to heauen, I
would answere them as the
sonne of God did the young
man, *Goe and sell, and giue to the
poore.*

In speaking of Contempt of
the poore, this sinne of *Sodome*,
I beseech you in a short exhor-
tation onely (right Honourable,
right Worshipfull, and belo-
ued in the Lord) not to heare
me, but the word of God, for
I dare say with *Iob*, *I am full of
matter, and the spirit within mee
compelleth me.* *Demetrius* King
of *Macedon*, in the siege of
Rhodes,

for Sodome.

Rhodes, especially tendred and
preserved the picture of *Proto-*
genes. And to rich men, such
as contemne the poore, I pre-
sent for their sayring an image
or picture to carrie with them
into the Countrey, not to be
hung in their Hals, or painted
in their Parlors only, but to be
imprinted with a pen of yron,
or the point of a diamond in
the table of their hearts : and
this picture it is the embleme
or portraiture of Charity, to
put them in remembrance of
the poore, and *Let him that hath*
an eare to heare, heare.

A naked Child, with a mer-
rie Countenance, couered in a
clowd, with a bloudie hart in
the right hand, giuing hony to
a Bee without wings. Now as
Sampson said to his guests, *Vn-*
lesse

Ierem. 17. 1.

Matth. 13. 9.

Abrahams suite

lesse yee had ploughed with my be-
fer yee could not haue found out my
riddle : So this mylerie must
haue an interpreter, and the
meaning is this. Charity is fi-
gured a Child, because the cha-
ritable ought to bee humble,
and curteous as a Child. Cha-
riy is pictured naked, for that
Charity seeketh not her owne.
Charity looketh merily with a
pleasant countenance. God lo-
ueth a cheerefull giuer. Char-
tie is couered with a clowd :
Almes, and workes of mercie
ought to bee done priuately
without vaine-glorie, or offen-
tation. Charity holdeth a bloo-
die heart in the right hand. A
good man is mercifull and len-
deth, and his heart alwaies go-
eth and agreeth with his hand.
Charity offereth hony to a Bee
with

Mat. 18. 2.

1. Cor. 13. 5.

2. Cor. 9. 7.

Matth. 6. 2.

Psal. 112. 5.

for Sodome.

without wings, that is, relieueth and helpeth such poore, as for want of wings, for want of some limme, or member of their body, impotencie and infirmitie cannot labour for honie, cannot worke for their liuing. And such a practitioner in Charitie was that good and iust man *Iob*, as himselfe (to the shame of our worldlings) confesseth: *I deliuered the poore that cried, and fatherlesse, and him that had none to helpe him: I was eyes to the blinde, and feete to the lame.*

Iob. 29. 12.

15

O I feate me, that wee haue many that beholde pictures, looke one *Casars* picture their coyne: but few that looke on, or like this picture of Charitie, or haue a good eie, that be charitable to the poore. The *Leuiticall* Priest entred once a

Prou. 21. 9.

Leuit. 16.

E yeare

Abrahams sute

yeare into the holiest place ;
and the Romanes noted such
as once yearely entred not into
their *Templum Misericordie*.
Thus deale our rich Cormo-
rants in exercising Charitie,
they once by the yeare perhaps
respect the poore ; nay, once in
their liues ; like the Swine,
which is profitable at his death,
or with the Mole, which seeth
onely at her end, they at their
deaths thinke they purchase
heauen by a halfe penie dole,
or a Christmas dinner. O blef-
sed Brethren, and Christian
Countrimen, to wooe you
from contempt of the poore,
(for there is no comparilon be-
twixt this charitable Citie, and
the hard Countrey.) Remem-
ber this one thing, *Manus pau-
peris est gazophylacium Christi*,
¶ *Et quic-*

for Sodome.

Quicquid pauper accipit, Christus acceptat. i. The poore mans hand is Christs treasurie, and looke, what the poore receiue, Christ accepteth. Is the poore mans hand Christs treasurie? Is the poore mans boxe his Exchequer? O I feare me, Christ hath a poore stocke, an emptie Chest full of thanks in the one end, and stuffed with God helpe thee in the other, but not a pennie to supplie necessitie.

James 2.16.

Besides, and beyond all this to stirre yee vp to Charitie, and to draw you from *Sodoms* sinne, contempt of the poore: I remember, that the Apostle specieth three christian vertues or sisters, which all at once came downe from heauen to get themselves husbands on earth

1. Cor. 13. 13.

Abrahams suite

Gene. 6. 2.

Rom .4. 16.

among the sonnes of GOD
Faith, Hope and Charitie. The
elder sister Faith, sought her
husband a great while, & found
none to her liking, vntill at last
shee met and marched with *A-*
braham, by whom shee had ma-
ny children, and since that time
hee is called the *Father of the*
faithfull. Hope the younger si-
ster went somewhat longer vn-
sped, many cast an eie on
Hope, and fed their fancies by
Hope, but none could away to
liue onely in Hope. At last
comes *Dauid*, and hee without
feare, distrust, or delay, contra-
cteth himselfe, and marieth
with Hope: and shee proued so
sweete a spouse, and comforta-
ble a wife vnto him, and so
faithfull a helper in all his trou-
bles, persecutions and miseries,

for Sodome.

as hee onely receiued comfort
by her : yet my soule keepe
thou silence vnto God, for my
hope is in him. And againe,
*O thou the hope of all the ends of
the earth :* And againe, *Blessed is
hee, whose hope is in the Lord his
God.* And againe, *I hope to see
the Lord in the Land of the liuing.*
But for the yongest sister Cha-
ritie, who was fairest but poo-
rest, who had the best propor-
tion and worst portion, shee
wandreth still vp and downe
and findeth none that either
minde her, or shee hath a minde
vnto. This poore soule, Cha-
ritie is yet on her pilgrimage,
shee trauelleth from land to
land, from nation to nation,
from house to house, from
doore to doore, and no man en-
ertaineth Charitie, *hec quia*

E 3

pauper

*Psal 62. 5. 65.
5. 146. 5.*

Psal. 142. 5.

Abrahams suite.

pauper erat. If Charitie come
to the great and Noblemans
gate, a grimme Porter present-
ly terrifieth her. If shee come
to the Merchants doore, either
a minsing maide, or a surly Ser-
uingman rebukes her. If shee
chance to rap at the Porch of
the Countrey Gentlemans
manner-house, the Dawes from
the Chimney toppe make her
answere, *Solitudo ante ostium*,
there is cold cheare, when no-
body keepeth house. If Char-
tie knocke at the Clergies dore,
O shee troubleth Sir *Iohn* at his
Booke, with her Pater noster,
and so the prouerbe is verified,
No pennie, No Pater noster. If
shee stumble on the Lawyers
threshold, he giueth her some-
thing to couer her nakednesse,
and sendeth her away with a
statute

for Sodome:

statute lace for a largis. If shee
trie farther the Physitions hos-
pitality, he perhaps tendering
her health least shee should suf-
feit, purgeth Charitie with a
bitter pill of contempt, or a
spoonesfull of diet drinke with
God helpe. And thus in all e-
states, and condicions of peo-
ple, Charitie is contemned and
excluded: Charity is reiected
and abhorred; and no mar-
uaile then, if Charity be cold,
when neither winter nor sum-
mer, in court or countrie, citie
or village, any man vouchsa-
feth Charity one nights lod-
ging. O Lord, lay not this sinne,
Contempt of the poore to the
charge of rich men. And this
sinne it brought couetousnesse,
oppression, vltury, iniustice, ex-
tortion, fraud and iniury, and

where the poore is not releued,
God is little beleueed.

Luke 13.3.

What shall wee say then ?
Shall we accuse *Sodome*, and excuse our selues ? Were the Citizens of *Sodome* greater sinners then we ? I must answer with the Messiah, *I say nay, except yee repent, ye shall all perish.* For let vs weigh their sinnes and ours in an equall ballance, and iumpe both of them together vpon the weights, and trie which is heauiest ; and cast them vp all in a grosse summe, and see, which are most in number. What shall I speake of oathes, blasphemies, and swearing in Faires, and Shops in bargaining ; yea, among Children in the streetes who can sooner and more readily sweare by the name of God, then they can tell their
owne

for Sodome.

owne names. Are not wee as bad as *Sodome*?

What shall I speake of profaning the Lords Saboath, by idle walking in fields, and drinking in obscure corners, whilst the food of our soules is in distributing? Is not this a sinne of *Sodome*? For lust and secret whoredome, like *Salomons* harlot wiping our lips, as though all were well: Wee with *Judah* discry our selues and filthinesse by our signet, cloake, and staffe: nay, the horrible and namelesse sinne of *Sodome* hath poisoned some. And are we inferiour to *Sodom*? For falshood, deceit, flattery, dissimulation, crueltie, and vsurie, wee can boldly say with *Iob*: *Our iniquitie is sealed vp in bagges: and this age goeth farre beyond Sodome.* Name me anie sinne

Prov. 30. 20.

Gene. 38. 18.

Iob. 14. 17.

Abrahams suite

Gen. 31. 19.

Ind. 17. 10.

Psal. 38. 4.

40. 12.

sinne, yea Idolatry, and you shall finde many *Labans* with his wooden gods, close Papists at their beades, and many illiterate Leuites playing the morrow Masse Priests in *Micah* his house for ten sickels of silver by the yeare, a suite of apparell, meate and drinke: such are iugling Iesuites, and secret Seminaries, inueigling simple soules for their penny-father Pope: O this is at least a sinne of *Sodome*, and a damnable sinne of the whore of *Babylon*, the Church of *Rome*. So that if *Dauid* said of his sinnes, *That they were gone ouer his head, and a burthen too heauie for him to beare, and moe in number then the haire of his head*: O what shall we say of our sinnes? euen with *Iob. 9. 20. If I should iustifie my selfe,*
mine

for Sodomē.

mine owne mouth shall condemne mee. And it God for foure sinnes thus handled Sodomē by fire, O how shall hee deale with Villages and Country Townes (*sic magnis componere parua solebam*) wherein many moe sinnes, and more grieuous sinnes daily raigne, then euer did in Sodomē. And surely, that God is thus forbearing, wee must acknowledge his loue and long suffering, and say with thankfull Iacob, *Wee are not worthie of the least of all thy mercies.* And now I come at last, though long, to the second part and partie of my diuision, namely in *Abraham*, the sympathie and feeling compassion of the faithfull for their afflicted and sinfull brethren.

Gene. 32.10.

It is saide of Hippocrates)
twinnes

Abrahams suite

twinnes, that they alwaies looked each on the other, and in action imitated one another, which affection ought to be in all Christians one towards another, *χαίρειν μετὰ χαίρειν, ὡς ἀγαπᾶν μετὰ ἀγαπᾶν* *to laugh with them that laugh, and weepe with them that weepe.*

Rom. 12. 13.

And surely, this affection and tender heart hath alwaies beene in Gods seruants (as wee may obserue) for Gods people, their sinnes, and punishment. Thus zealous *Moses*, when hee saw the people dauncing about the golden calfe, brake forth for griefe in sorrow of his soule for their sinne: *Either spare them O Lord, or rase mee out of the booke which thou hast written.* Thus *Samuel* mourned for *Sauls* reiection.

Exod. 32. 31.

1. Sam. 15. 35.

for Sodome.

ction. Thus the Prophet foreseeing in the spirit Gods iudgements hanging over the people for sinne, cried out *Razi li, razi li, O li: bogedim bagedu, vbege, bogedim, bagedu*, that is, *My secret, my secret, woe is me: The transgressours haue offended, the transgressours haue grievously offended.* Thus was *Jeremie* griued in his spirit for *Israel*: *I am sore vexed for the hurt of the daughter of my people.* And againe, *O that mine head were full of waters, and mine eyes a fountaine of teares, to weepe day and night for the slaine.* This compassion was in his brother Prophet, *Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath upon Ierusalem?* And as pitifullie complaineth *Daniel*,
O Lord,

Esa. 4. 16.

Iere. 8. 21.

Iere. 9. 1.

Ezekiel 9. 8.

Dan. 9. 16.

Abrahams suite

Am. 7. 2.

Ion. 4. 5.

Marke 3. 5.

Luke 19. 41.

Rom. 9. 3.

O Lord, according to all thy righteousnesse, I beseech thee, let thine anger, and thy wrath be turned away. Neither was the Thecoite Heardsmen behind them in commiseration, Spare I beseech thee, for who shall raise up Iacob, for hee is small? and so the Lord repented for this. Thus also Iona solitarie in his cell and booth without the Citie-gate mourned for Nininie. Yea, this lively feeling of our brethrens infirmities was in Christ himselfe, who sorrowed for the hard heart of the Synagogue, and prophesying the desolation of Ierusalem, he wept ouer it. And in his Maisters steps walked the Apostle Paul, who wished himselfe to be seperated from Christ, for his brethren his kinsmen according to the flesh.

for *Sodome*.

flesh. And lastly in this place, righteous *Lot*, who sate at the gate of *Sodom*, was inwardly vexed for the Citizens sinnes, and punishments menaced by God for the same.

2. Pet. 2. 8.

Take this then (blessed Brethren) for a manifest signe of the childe of God, and a true marke of a good man, to be sory for his brethren, and to grieue at their punishment for sinne. But where shall wee single out amongst the sonnes of *Adam* a compassionate *Abraham*? an humble suiter for *Sodome*? or a man sorrowing for sinne in another? *Hagar* indeed mourned for *Ismael*, *Jacob* for *Ioseph*: *Ioseph* for *Beniamin*, the Israelitish virgins for *Iephthas* daughter, *Marie* for *Lazarus*, and we for the deceasse and departure
of

Abrahams suite.

of our friends, *Ecce hinc illa lachryma.* But if wee see our brother, neighbour, or familiar, to be a vitious liuer, wedded to wickednesse, and sunke in sinne, wealue it vp with *Humanum est*, so that now adaies sinne in young men is nothing but a trick of youth, and in ould men an infirmitie of age, and heere is all the reckoning wee make of sinne. *Cato* the graue Senator of *Rome* was obserued neuer to laugh, but once, and that was, when he espied out of his casement an Asse eating thistles, that the sencelesse beast should take pleasure in pricks, which should haue been spurres vnto him to take paines. So we, seeing our brethren eating vp sinne as bread, and drinking iniquitie as water, rather laugh with

for Sodomie.

with *Democritus* at their fol-
lies, then with *Heraclytus* lament
their faults. Shall I speake
plainely? Those, that make a
Maygame of sinne in others,
laughing at a drunkard in the
channell, applauding a swag-
gerer in his blasphemies, and as
David saith, running with a
theefe, and taking part with the
adulterer: they are brethren to
cursed *Cham*, who seeing his a-
ged father in a drunken fitte,
blabbed it to his brethren in de-
rision and contempt, when rather
he should haue concealed it and
sorrowed for it.

The Elephant, as naturall
Historie testifieth, if he meete
a wounded person wandring in
the wilderness, safely condu-
cteth him therein: and the like
is fathered on the Dolphine,

F

who

Psal. 58. 18.

Gen. 9. 22.

Abrahams sute

who, when *Arion* was cast into the Sea, speedily conueyed him to the shore. I could wish, that after the president of our father *Abraham* in this place towards sinfull *Sodome*, we were either Elephants or Dolphins in sparke of good nature one to another, when rather wee seeme Lions and Dogs: to pity one another, to sorrow for anothers sinne, and to pray one for another. The neighbourly *Samaritane*, to the poore passenger may teach vs this lesson: his wounds resemble afflicted sinners: his descension from *Ierusalem* to *Iericho*, his falling from the Church of God: his spoiling by theeues, sinners ouerthrow by Sathan: The Priest and Leuite, which went aloofe, *Sunt mali Ecclesie ministri*, saith *Lyra*, *Curantes tantum*

Luke 10.34.

for Sodome.

tum de leuatione pecunie, non sanatione culpa. Like our Romish Priests, which ease a man of his money, but neuer heale his sin, or helpe his soule. Now the good straunger, *Infundens oleum misericordie & vinum iustitie:* It is any good man mooued in pittie and piety at a sinners wretched estate, who powreth in the oile of commiseration, and wine of righteousness, and vseth all meanes possible to reclaime him, and cure his infirmities.

To this purpose tenderth the counsell of the Apostle: *Beare yea one anothers burden.* And as Christ stretched forth his hand, and caught fast hold on *Peter*, when hee was ready through weaknes to sinke on the sea: So ought wee towards our sinfull brethren, ouerwhelmed with

Gal. 6. 2.

Abrahams. suite

the waues of wickednesse, to haue compassion on them, to lament their desperate condition: and by our good aduise and counsell, and comfort out of the word of God to saue their soules: and this is to shew our selues with *Abraham* heere, to be the children of *Abraham*.

Saint Augustine greatly approueth this worke, and thus perswadeth vnto it: *Pia est illa tristitia alienis vitijs ingemiscere, non adhaerere: contristari, non implicari: dolore contrahi, non attrahi.* This is godly sorrow indeede to pittie mens sinnes, not to be polluted by them: to sorrow for them, not to sinke in them: to be withdrawne in dolour, not drawne vnto them by delight. And when I consider, how backward we are in
this

for Sodom.

this point of Christianitie, to
haue a patheticall feeling and
liuely touch of a sinfull mans
miserie, and an inward griele
for iudgements due for their
sinnes: Then I remember Saint
Bernard his complaint in his
time for such defect of dietie a-
mong men: *Cadit asinus, & est*
qui subleuet: perit anima, & non
est, qui curet, First the Ass fal-
leth into the ditch, and hee sin-
deth a helper by and by: but
the sinfull soule perisheth, and
no man taketh care. And here-
in we are like the blemished
Gergesenes, who had more care
ouer their swine, then their
soules. O blessed brethren and
Christian Citizens, this one sin
want of compassion and bro-
therly affection hath possessed
head and taile, better and worse,

Abrahams suite.

Esa. 9. 15.

and all conditions and callings. O where shall wee find a lamenter of sinne, a reprehender of sinne, a mourner for iudgement, executed for sinne, a reclaimer of sinners, or with *Abraham* a pititull petitioner to God for sinfull *Sodome*? The indulgent parent ioyeth in his lewde children, and applaudeth his prodigall *Absalon*, as olde *Eli* did his sonnes, and thinketh all well without any contradiction or correction of their sins, The pampering mother glorieth in her proude darling, delighteth in her pride, and maintaineth her in all lasciuiousnes, as *Herodias* did her dauncing tripped *Salomon*, and findeth no fault in sinning. Looke further among all sortes of men, and see how remisse euery man is in this

for Sodome.

this point, to reclaime his neighbour, to reprehend his brother, or to rebuke a sinfull person. Yea, this sinne of flattering men in sinne is now ad-daies gone so far, and hath infected so many: as it is sometimes found in the house of *Leui*, and in the Schooles of the Prophets, and against this God crieth out in high discontent: *From the Prophet to the Priest every man dealeth falsely, for they haue healed the hurt of the daughter of my people with sweet words, saying Shalom, Shalom, Veen Shalom, Peace, peace, and there is no peace. And surely (blessed be-loued) as it is odious in the sight of God: so it is hatefull to every good man, when a mealy mouth Minister shall superficially and nicely glaunce*

Jerem. 8. 11.

Abrahams suite

Marke 3. 17.

1. King. 22. 24.

Am. 7. 13.

Iob 32. 21.

Gal. 1. 10.

ouer sinne, as men walke on ice. When Ministers (who ought to bee *Boanerges* the sonnes of thunder, as Christ called *Iames* and *Iohn*,) when they, I say, shall either feare with smoothing *Zidkijah* to speake the truth, or torbeare with white-liuered *A-maziah* to rip vp the bowell of sinne : I make no better of such temporizers, then of forsworne and vnconscionable Country Church-wardens, who present *Omnia bene*, when all the parish is out of square. *Iob* vterly misliked this, *I may not giue titles to man, least my maker take me away suddenly.* And the Apostle was afraid thereof, *If I should please men, I were not the seruant of Christ.*

Let vs all then (Blessed brethren) imitate the life of our
faith-

for Sodome.

faithfull father *Abraham* : let
vs with him sorrow and grieve
for our sinfull brethren : let vs
with *Abraham* pray for *Sodom* :
and let vs after the example of
Abraham entreat God, and la-
bour him by continuall praiers
to be mercifull to sinners. And
herein we shall performe that
excellent worke commended
by the sonne of wisdome *Solo-
mon* : *Lekak Nepashoth Ka-
kam, i. He is wise, that winneth
Soules.* To fold vp this part in a
narrow plaite, and to winde vp
in a word : there is no such ma-
nifest signe of true loue, and
godly friendship among men,
as one to finde fault with ano-
ther for sinne, and to rebuke a
friend for his inordinate life.
And therefore howsoever *Sci-
pio* distasted *Bias* in opinion,
Ama,

Pro. 11. 30.

Abrahams suite

Amā, tanquam osurus : I take his meaning thus, that wee ought so to loue a friend, as therewithall we should hate his bad conditions, & embrace the man, but hate his manners: and this is the priuate duty of one towards another, and a Christian office, which ought to bee found in the heritage of *Iacob*. And among many morall præcepts and ciuill Lawes established by God himselfe in the common wealth of *Israell*, this was enacted for one : *Thou shalt not hate thy brother in thine heart*, but thou shalt plainly rebuke thy neighbour, and suffer not sinne upon him. And the Apostle hath a worthy saying. *Acknowledge your faults one to another, and pray one for another, that ye may be healed* : For the praier of the

Leuit. 19. 17.

James 5. 16.

for Sodome.

the righteous auaieth much, if it
be feruent. Salomon shutteeth it
vp thus : Open rebuke is better
then secret loue. But more plaine
is the holy Ghost by the Prophet :
Shubu, Vchashebu, Returne,
and cause others to returne:
and that man, which retur-
neth himselfe to the Lord, and
with him maketh others to re-
turne : hee may sit downe and say
with ould *Iacob* ioyfull of *Iosephs*
life. *Rab*, I haue ynough.

Pro. 27. 1.

Eze. 18. 30.

Gen. 45. 25.

Thus at last I come to the
last part, namely, in *Sodome*,
wherein ten righteous persons
could not bee found) the small
number of the elect, and few-
nesse of good and faithfull men
in the Church. The estate and
condition of the Church of
God is elegantly set foorth by
the princely Preacher of *Israel*.

So.

Abrahams suite

Eccle. 9. 14.

Luke 11. 21.

Colos. 2. 3.

Luke 17. 17.

Dan. 4. 28.

Iob. 1. 2.

Solomon : A little Citie and few men in it &c. This small City with few men in it representeth the Church militant on earth, which is daily assaulted by the strong man vp in armes Sathan, and was deliuered by the pollicy of the poore wise-man *Iesus Christ*, and yet none is thankfull for his paines, hardly one to teane, as it fell out among the leapers. So that whereas *Babylon* is said to bee a great City, and *Nininy* to bee very spacious; forty and odde miles about: yet the Church of God is but a little one, and as it is small, so there be but a few therein. This was apparent in all ages, that most in the world were badde, and that the Kingdome of Sathan alwaies exceeded Gods. At the deluge the
wic-

for Sodome.

wickednesse of man was great,
and the whole world corrupt,
and there were onely eight, that
found grace in the sight of the
Lord. Iust *Ioseph* in *Egypt*,
tanquam Rosa inter spinas, as a
rare rose among a world of
thornes. *Iob* in the land of *Huz*,
a blacke Swanne, to keepe him-
selfe vpright in an heathen Na-
tion. *Nicodemus* the night-wal-
ker, with *Ioseph* of *Arimathea*,
and a small handfull of others
in the whole Synagogue of the
Iewes. And in this City of *So-*
dom (besides *Lot* and his hous-
hould) God apposed citie and
suburbs with the number of
tenne. The Arke of *Noah* prae-
figured this paucity and defect
of the faithfull, and of such as
should bee saued in the Church,
when the number of vncleane
beasts

Abrahams suite

Psalm. 14. 3.

*Isay 5.
Psalm. 80. 8.*

beasts exceeded the number of the cleane. And euen in these daies, when the whole world swarmeth with multitudes of people, and men surpasse in number the moates in the sunne, and sands on the shore. If GOD should looke from heauen, or come in progresse to iudgement, hee shall finde but a few good, hardly fifty in a Citty, tenne in a Corporation three in a village, two in a house good: nay, I feare mee greatly we would send him away discontent, as from *Sodome*, for want of ten righteous persons, and cut him short of his tith. It is no meruaile then, if God call his Church a Vineyard, which is but a small spot, and a little plot in respect of the slender quantity of vines, which it containeth

for Sodome.

taineth, and euill quality of grapes, which it affordeth.

The ancient *Hebrewes* giue an ingenious and exquisite reason, why the great name of God *יהוה* is written almost in all nations and tongues, onely with foure letters. The Iewes call him *Iehonah*, the Grecians *Θεός*, the Latinists *Deus*, the Egyptians *Thewt*, the Persians *Syros*, the Arabians *Alla*, the French *Dieu*, the Germans *Gott*: to import, that in the foure parts of the world both to the Iew and Gentile, his name is known, and that God hath his Church euery where: and if not tenne, as in *Sodome*, yet can hee find some, which bee his, although they bee of no note or account in the world: *There is a remnant through the election of Grace*

Rom. 11. 5.

Abrahams suite.

1. Kings. 9. 18.

Matth. 13. 8.

1. Cor. 3. 6.

Grace. This was that comfortable answer, which God gaue to ialous *Elyah*, when hee was out of all heart for the small number of Gods Children. I can find seven thousand in Israel, that neuer bent knee to *Baal*, or kissed him with their mouth; So likewise the seede, that was sowne in foure severall grounds, the fourth part of it tooke root and fructified: and wheresoever *Paul* planteth, or *Apollo* watereth, all labour is not lost, in some God will giue increase, and among an heape of hearers God hath a secret number, which are his. The Apostle *Paul* affirmeth, that not onely a small number are elect: but hee sheweth also, of what manner they be, which are of Gods Church. *Not many wise and mighty after the*

for Sodom.

the flesh are called, but poore and
wile, and things which are not. And
Hierome considering this, said:
Epibecula paupericula Ecclesia, The
Church consisteth of the simplest sort
and meanest men. Now then as in the over-
throw of Sodom, Lot secured
himselſe in the little Citie, Bela
or Zoar for his sanctuary, and so
eſcaped Gods vengeance and
punishment: So (right Honour-
able, right Worſhipfull and
blessed Brethren) I beseech and
exhort you by the coming of
our Lord Iesus, and by our as-
sembling vnto him, that your
conuersation bee holie, and in
godlinesse: that whenſoever
the Lord shall threaten storme
and tempest vpon sinners, or fire
and brimstone, as on Sodom we
may bee assured of little. Amen

1. Cor. 1. 27.

Gen. 19. 19.

2 Theſſ. 2. 1.

G

for

Abrahams suite

Rom. 9. 6.

for our refuge and receptacle, that Gods Church may bee our defence: that we be sure, we be not onely of *Israel*, but *Israel*, members of the Church, and in the small number of Gods elect. This was the daily praier and meditation of *Nazianzen*.

Zetū Nōs xristi, ī tōi: pūcti d'noi

anīkō. i.

*Quæroratem Nox, ut mortis
discrimina vitæ.*

So that without this *Arke* of Gods Church there is no safety in this life, nor saluation in the next.

*Non Deus huic Pater est, cui non
Ecclesia mater.*

Among all the heauenly and powerfull wordes which proceeded from the *Messiah*, there is none in my minde more motiue, or stirring to make a man mind-

mindfull of himselfe, then this;
*Many are called, but few are
 chosen.* And verily a right bad
 man, if he well and rightly con-
 sider this point, the small num-
 ber of the elect, and those that
 shall be saued: it will make him
 cry out with *Balaam*; *Let my
 soule die the death of the righte-
 ous, and let my last end bee like his.*
Præclara rara, choise things are
 most rare, as we may obserue in
 nature. Of ordinary stones
 there are store, but pretious
 stones are scant: vnprofitable
 herbes grow euery where, but
 graine and flowers more spa-
 ringly: and in the Church there
 bee many, but few which are
 Gods, many vessels, but few of ho-
 nor: & therefore our Saviour en-
 courageth his handfull and small
 company: *Feare not little flocke.*

Mat. 20. 16.

Num. 23. 10.

Luke 12. 32.

Rom. 9. 28.

There is one speech uttered by the Apostle, which as often as I thinke on, so oft doe I feare, and tremble: *The Lord will make a short count on the Earth.* Where there is a small flocke, a short count will serue the turne. A Bill of few parcels is soone summed: And the complete number both of the elect and castawaies being knowne before hand to the Lord: the audit at the day of iudgement will bee very short, and hee will make a quicke dispatch at the generall Assise of the glorious Resurrection when he shall giue sentence of life and death.

Fathers, Men, and Brethren, and all yee, (that heare mee this day) there is none here present, but he assureth himselfe, that his name is registred in the
Booke

Booke of life : euerie man hopeth to be saued : Saluation is the golden Bell, for which we all runne. Saluation is the marke, whereat wee all aime : and euerie man hath one foot (as hee thinke) already in Heauen. To encourage all, and to examine none in their course, a man may easily resolue himselfe, whether he be in the right way, or no: in the high way towards Heauen, and so consequently know also, if hee bee in the number of the elect, by that direction and rule taught by our Saviour: Enter in at the straight gate, for it is the wide gate and broad way, that leadeth to destruction, and many there bee, which goe in thereat : Because the gate is straight, and the way narrow, that leadeth vnto life, and

Mat. 7. 13.

Abrahams suite

few there be that finde it. Heere
are proposed two waies, and
two gates, which all the world
walke in and enter in at, the
wide gate and broad way, the
narrow way, and straight gate.
The first is the broad cart-way,
and wide staring gate, which
leadeth to Hell, and a blind man
may hit it, and many goe thi-
ther. The other is a little foot-
path scarce beaten, and a straight
portall to Heauen, and a farre
traveller often misseth it, and
this is found of very few. Note
as Saint Paul said to his, so I to
you, *Prove and examine your
selues*, which of these two waies
ye walke in, and which of these
two dores ye looke within: and
then shall it be seene, whether
yee bee in the number of most
and worst, or in the number of
few.

2. Cor. 13. 5.

for Sodome.

fewest and best, and whether yee shall be saued or damned.

Doest thou walke in the old way, which is the good way? Art thou strict and precise in fasting and praying? Art thou straight girt about with verity, and the goulden girdle of continencie? Doest thou narrowlie keepe thy feete from euery euill way, that thou maiest obserue the word? Doest thou not follow a multitude to doe euill, nor the world by the broad way, and wide gate? Doest thou set downe thy rest with *Iosuah*, I and my house will serue the Lord? O this is a signe, that thou art the childe of God, and booked among the number of the elect, and that thou art laled for the seruant of God in thy forehead among the Tribes of

Ier. 6.16.

Ephes. 6.14.

Apoc. 1.13.

Psal. 119.

Exod. 23.2.

Iosua. 24.13.

Abrahams suite

the children of *Israel*. The more
I consider this point, that the
whole City of *Sodom* could
not afford tenne righteous per-
sons, and how small a number
there is in Gods Church, prede-
stinatied to saluation: when I
thinke, that the huge Monarchy
of *Sathan* farre exceeds the lit-
tle Aristocracie of God: how at
the last day Hell shall be thrun-
ged and crowded full of reprob-
tates, and heauen empty in com-
parrison, and few saved: So long
am I bound hand and foot from
sinning, and thus all this while
I haue no power to traigne in my
mortall body, and this was the
heauenly vow and diuine medi-
tation of *Anselmus*: *Si hinc pecca-*
bitur, & illinc infernum habereui,
ut uni eorum necessario immergi
debeueri: primum me in infernum
demer-

for Sodom.

*demergerem, antequam peccatum
committerem.* If (saith he) Hell
were on one side, and Sinne on
the other, and that perforce I
must into one of them: I would
first, runne headlong into Hel,
before that I would meddle with
sinne. O sanctified soule! O
mortified breast! how farre doe
wee digresse from this reuerent
aduertisement, of this blessed
Saint?

To temper all my speech by
therime, I will make my con-
clusion an exhortation, drawne
out of Christs Sermon concer-
ning his second comming to
iudgement: wherein hee war-
neth vs to be watchfull and care-
full, and not secure or dissolute,
as in the daies of Noah. For
(saith he) two shall bee in one
bed, the one receiued, the o-
ther

Luke 17.34.

Abrahams suite

Matt. 25:32.

*Gen. 28:41.
Matt. 1:7.*

ther left : two in the field, one
receiued, and his fellow forsa-
ken : And seeing at the com-
ming of the Sonne of man in his
glorie there shall bee a seperati-
on, either on the right hand for
sheepe, or on the left hand for
goates : Let vs all I beseech you,
strive and endeauiour to be num-
bred among those that shall bee
receiued : and that wee may be
counted sheepe of the Lords
hand and people of his pasture,
like *Jacobs* coloured sheepe : let
vs get vs forth by the tents of the
shepheards.

01 First, therefore as yee haue
heard (Blessed Beloued) of
the longanimity, long-suffe-
ring and patience of the Lord
in executing iudgement, and
punishing sinne in his forbea-
rance of *Sodome*, with which hee
would

for Sodome.

would in no wise haue dealt rigorously : Let vs all bee warned heereby , how wee abuse Gods goodnesse and clemency , by praesumption of mercy , delay of repentance , and contempt of his menaces : *Let vs not despise the riches of his bountifulnesse, but know that the bountifulnesse of God leadeth thee to repentance.*

Rom. 2. 4.

Secondly, in *Abraham*, who became an humble suter to God for *Sodome* : Let vs as the children of *Abraham*, when wee see our brethren sunke in sinne, loose in life, and that they haue sold themselves to worke wickednesse (as it was said of *Achab* :) Let vs sorrow for them, pray to God for them, and vse all meanes to conuert them : and let vs with the mercifull father make merry at the returne of

1. King 21.

Abrahams suite

Luke 16. 10.

of our prodigall brother, and
with the blessed Angels re-
ioyce at the conuersion of a
sinner.

Lastly, in that the whole
Cittie of Sodom, was stilled
with tenne good men, and
could not yeeld them to God,
let populous Citties and great
places make sure, that there
may alwaies bee found among
them a righteous Lot; and a-
bout the number of tenne,
yea rather tenne thousand
recorded in the writing of
the house of Israel. And let
private families, and euerie
household take heede, that
when the Lord shall come at
his generall visitation through
our streets, and passe along
by our houses, that then the
poeses of our doores bee found
to sprink-

for Soderne.

sprinkled with the blood of
the Lambe, that so God may
bake vs, and that the plague
of destruction may passe o-
uer our heads. Yea, let vs
all with faithfull *Rahab* dis-
play out of our windowes a
redde carnation ribbin died
in the blood of *Iesus Christ*,
that God may thereby know
vs, and haue mercy on vs at
his comming to dissolue the
World. That then wee may
bee taken vp from the tents
of *Keder*, and out of this vale
of miserie, to bee infranchi-
zed Cittizens in the holie
Citie of new and true *Ieru-
salem*, where (as *Augustine*
speaketh) the King is verity,
Law is Charity, Dignity is *Æ-*
quitie, Peace Felicity, Life
eternity.

Graunt

Abrahams suite.

Graunt. (deare Father) wee
beseech thee, these and all o-
ther things necessary both for
our bodies and soules in this
life and the next, euen for thy
Sonne *Iesus Christ* his sake our
Saviour, to whom with thee and
the holy Ghost in Trinitie, bee
all power, praise, glory, thank-
giuing, and dominion in v-
nity now and for
euer. *Amen.*

FINIS.

